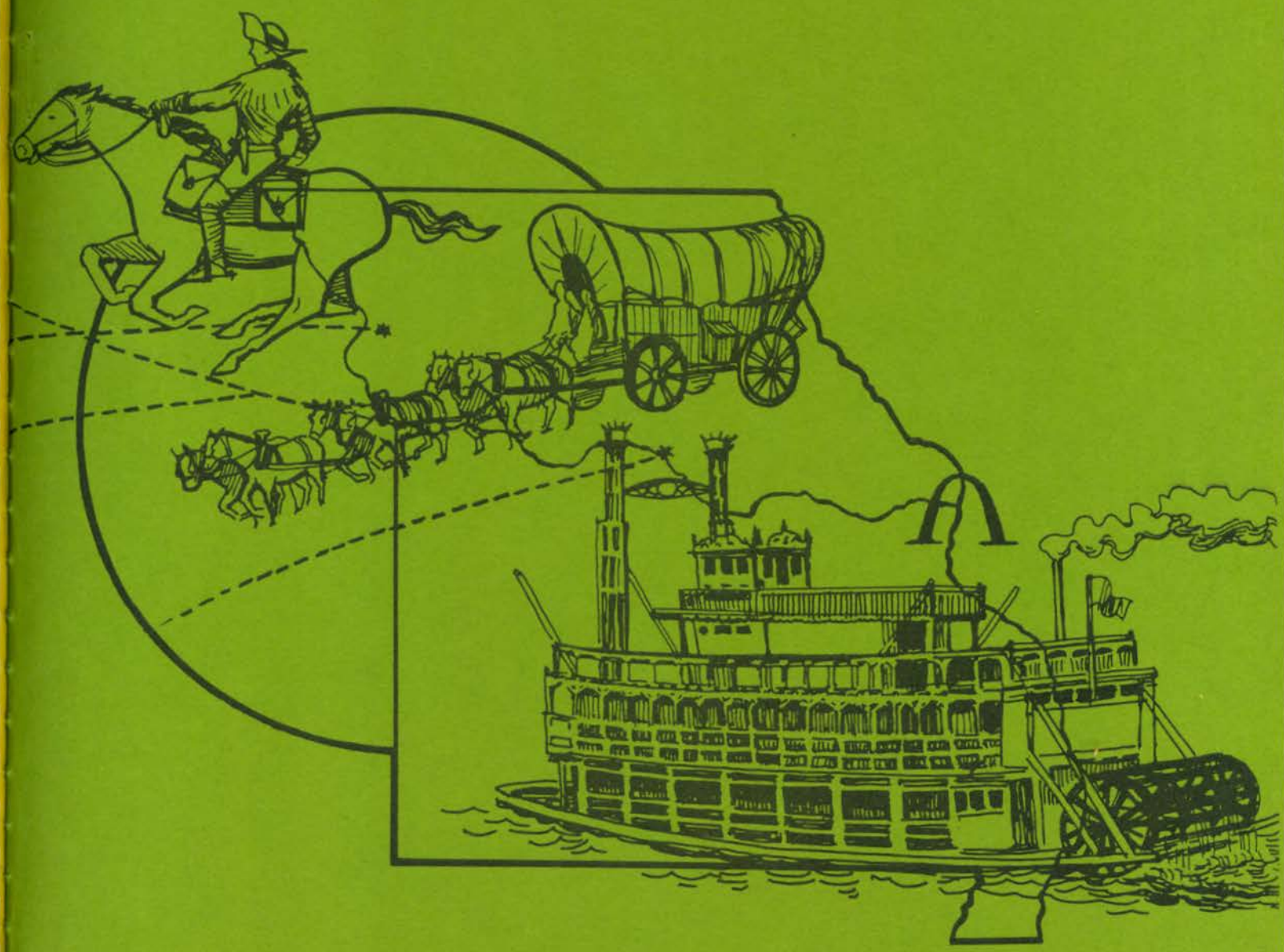

Toward the Setting Sun....

TOWARD THE SETTING SUN

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The Missouri Area

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FROM THE EDITOR

It finally happened! "1984" came, and the world is still moving on. We have our share of wars, and political problems, of economic crises, and attempts to mold public opinion. But "Big Brother" still is off out there, along with the other visions that disturb the sleep of the young and innocent, and the waking hours of some of the rest of us. I saw a cartoon recently which expresses pretty well the way I feelabout 1984 and the Bicentennial Year. It was obviously intended to be a picture of hell, with one devil saying to another, "We do pretty well, considering that people are basically pretty good".

The people called United Methodist are "basically pretty good". We have our share of incidents which drive us to despair, but also at least our share of those which lift us to the heights. No on expects General Conference this year to solve all our problems and set us on the road to the Kingdom, but no one expects it to be a disaster, either. We continue, through our various crises and traumas, to work out in our lives what we understand it means to be faithful to the covenant community. We continue to support incredible numbers of missionaries, hospitals, homes, colleges, universities, seminaries, all on a fraction of what it seems to take to keep some of the 'electronic media' on the air. And we do it in spite of arguing among ourselves about the policy and direction of the church and the work it does.

Perhaps that is as good a description of the church as we will ever need. And it fits much of the material printed in this issue of the Journal. May your "1984" be, not apocalyptic, but Spirit-filled.

Dave

TABLE OF CONTENTS

Methodist Thought in Missouri in the Nineteenth Century.....1
Dr. Floyd Crenshaw

A Centennial History of Danville M.E. Church, South.....18
Rev. E. R. Bayley

Methodism in Springfield.....23
Robert C. Glazier

Bishop McKendree's Visits to Missouri.....34
Nancy Schafer

ABOUT THE AUTHORS

DR. FLOYD CRENSHAW is in the Department of Philosophy and Religion, Central Methodist College, Fayette. This article is a shorter version of a paper read to a faculty forum as a part of the Bi-Centennial celebration.

REV. E. R. BAYLEY was the pastor at Danville M.E. Church, South, at the time of a centennial celebration (whether that of the Methodist Church, or of the local congregation is unclear). His paper was found in a reprint edition of a local newspaper yellow and cracked with age. Perhaps many of you have such old newspaper articles tucked away, forgotten, misplaced, which should, at least, go into the archives of the local church, if not to the Journal and the Conference Archives.

ROBERT C GLAZIER is the publisher of Springfield! magazine, from the pages of which this article was taken. We are grateful to Mr. Glazier both for the permission to copy, and for the fine job of pulling together diverse histories he has done.

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METHODIST THOUGHT IN MISSOURI IN THE NINETEENTH CENTURY

A casual reading of Missouri Methodist history may give one the impression that there is little intellectual history to consider. Two factors have contributed to the perception of Missouri Methodists as nonintellectual. First, it is often said that John Wesley discouraged philosophical speculation and "perplexed and intricate reasonings."[1] The Wesleyan movement was far more concerned about saving souls than gaining knowledge. Wesley urged his followers to unite with one heart in preaching the Gospel, and not to be sidetracked by bickering over the mere opinions of men.

A second observation is that conditions of life on the frontier did not encourage intellectual development. The circuit rider making his appointed rounds each month on a horse had limited access to a library. He usually became an itinerant preacher with little or no formal education. His only books were those he could carry in a saddlebag along with other supplies. He usually spent the night in a crowded cabin with very little privacy. He either had to study on horseback, try to find a corner of a dimly lit room, or in good weather go out under the trees. Frederick A. Norwood concludes:

> Brush college was a poor center of intellectual ferment without an original fund of knowledge and thought brought in from the civilized world. Books, except notably those in the circuit rider's saddlebags were almost nonexistent. Persons of education were also nonexistent, unless they were among those few unlucky ones who had very, very good reasons for being as far awar from civilization as possible.[2]

According to Norwood, the inevitable consequence was "the disintegration of theological perspective." Careful distinctions made by Wesley were blurred in an attempt to save as many souls as possible in an overnight stop in a wilderness community.[3]

Although Norwood is not writing specifically about Missouri, his description agrees to a great extent with the accounts of the beginnings of Methodism in this region west of the Mississippi, as reported by early Missouri Methodist historians. After the frontier moved on west, one could hope for cultural development in Missouri, but civilization was soon disrupted by the devastation of the Civil War.

In spite of the practical and evangelical interests of the Wesleyan movement and barbaric conditions on the frontier, there was, however, more intellectual development among early Missouri Methodists than the above account suggests. John Wesley and his followers were more concerned about theology and scholarship than is often realized. Robert E. Chiles observes:

> If theology is not Wesley's ultimate concern, neither did he regard it as optional or irrelevant for Christian life....There is now little inclination in scholarly circles to dispute that Wesley was theologically informed and deeply concerned to maintain a sound foundation for the Methodist movement.[4]

Missouri Methodists seemed to have a somewhat ambivalent attitude towards the value of intellectual pursuits. Although they had some awareness of Wesley's emphasis upon daily study, their leaders thought it was sinful to waste time in theological training and the pursuit of learning, whenever this interfered with the primary tasks of saving souls. David Rice McAnally, influential editor of the St. Louis Christian Advocate for many years, represents the viewpoint of the more thoughtful Missouri Methodists of the nineteenth century. McAnally used his paper as an instrument for educating Methodists

by publishing theological discussions and the news of the nation and world. At the same time, McAnally insisted that Methodism is "a religion without philosophy" and "a Christology without the admixture of human opinions." He reminded his readers that the early Methodist preachers saw that Christianity was "entirely separate from metaphysics." It is "a plan for saving sinners, rather than for making savans." He concluded that "a revelation which required learned exposition was, to the mass of the people, as no revelation at all."[5]

The St. Louis Christian Advocate, on May 19, 1853, complained that the sermons of Methodist preachers had become too elaborate and scholastic. They pedantically introduce learning, or a pretense of learning, needlessly into the pulpit. The editor makes it clear, however, that he was not opposed to genuine scholarship. "The way to destroy pedantry," he writes, "is to promote true learning. Let there be sound, deep extensive scholarship, and there will be no empty show of learning."[6]

The assumption that Missouri Methodist ministers in the nineteenth century were ignorant men needs considerable modification. Bishop Enoch Mather Marvin is a good example of the self-education of early Methodist ministers. Although he entered the ministry with little culture or formal education, he took advantage of an opportunity to study the books in the small library on Mr. Sherman's farm, where he worked. He found in Watson's Sermons a model of elegant English; he sharpened his logic by a study of Richard Watson's Theological Institutes; Clarke's Commentaries added to his knowledge of the Bible; and Fletcher's Appeal helped develop his skills as a defender of the faith. Above all, Marvin was a student of the Bible. Mr. Sherman's farm was his Divinity School.[7]

When Marvin became Assistant Pastor in St, Louis, he gained access to a good theological library, and he also developed a respectable library of

his own. Finney concludes that Marvin's learning, while "not adequate for the Professor's chair," was "sufficient for the use of the pulpit and for the intercourse of refined society as a cultured gentleman."[8]

Not all Missouri Methodist ministers were as devoted to intellectual improvement, but the Course of Study approved by the General Conferences, as well as their own individual study, did help prepare them for the ministry. They also talked to each other about books, sermons, and the Bible. According to Finney, when Andrew Monroe was asked by a Presbyterian how Methodists without the training of the Seminary, and with the disadvantages of their itinerant life, were such good theologians, he replied, "We tell one another."[9]

The frontier, itinerant preachers in Missouri proclaimed an appealing gospel of "free grace, free will, and individual responsibility." Methodist preaching was opposed to the Presbyterian and Baptist doctrines of predestination and a limited atonement. The practical preaching of evangelical doctrines produced a change of character as a result of regeneration and sanctification.[10]

Bishop Marvin, who typified much nineteenth century Methodist preaching, spoke forcefully of the "enormous sinfulness of sin" that makes men hateful before God. Only by God's grace can men and women be saved from sin. The failure to recognize the seriousness of the problem of sin is due to the fact that "men are so stupid in their moral perceptions."[11]

From our present perspective, the failure of Missouri Methodists to take a strong stand against the evils of slavery confirms Marvin's diagnosis of humanity's moral blindness. In principle, early American Methodists were opposed to slavery; in practice, they pursued a policy of compromise. John Wesley consistently condemned slavery, but early American Methodists soon discovered that in order to gain an audience it was necessary to restrain their remarks on this controversial issue.

The Methodist Annual Conference in 1780 required traveling preachers who were slaveholders to promise to set their slaves free, declaring that "slavery was contrary to the laws of God, man, and nature, and hurtful to society."[12] The Christmas Conference in 1784 also condemned slavery and extended the emancipation rule to all members of the Methodist Society, but the Conference added what Richard Cameron has appropriately called the "fateful exception." "These rules are to affect the Members of our Society no farther than as they are consistent with the laws of the States in which they reside."[13]

Methodists soon concluded that the rules on slavery could not be enforced, and they were suspended at the June Conference in 1785. The Discipline of 1800 contains the following directive to ministers:

> When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if practicable, a legal emancipation of such slaves conformably to the laws of the state in which he lives.[14]

This rule was not rigorously enforced. The trend was to leave it up to each Annual Conference to work out regulations on slavery. The Missouri Conference at its organizing session in 1816 discussed the issue, and subsequent sessions considered the cases of preachers who were accused of failure to enforce the rules of the Discipline on slavery.[15]

Ministers were urged not to become involved in anti-slavery activities, because of a concern that this would keep people from attending their meetings. In 1819, when it was rumored that John Scripps had destroyed his effectiveness by preaching on slavery at Boonslick and helping to get signatures to make Missouri a free state, he was harshly criticized by his fellow Methodists. Preachers were encouraged to alleviate the evils of slavery but not to work for the abolition of the institution.[16]

No issue facing Missouri Methodists in the nineteenth century deserved more careful consideration, but, even though the civil and political implications of the practice were hotly debated, there is little evidence of serious reflection on slavery in relation to the doctrine of sin. As Norwood says, "Here was a clear theological issue which did not receive very clear theological statement. Could slavery, a man-made institution, be an evil without involving men in sin."[17]

Although thoughtful Missourians realized that the future of the state could not be based on slavery, abolitionism was condemned more than slavery. Preachers cried out constantly against the personal sins of intemperance, profanity, worldly amusement and sabbath desecration, but the few who dared to preach against slavery were criticized for meddling in civil and political matters. Ministers were urged to "stick to their work of great moral reform," and leave great national questions and state politics to the people as citizens.[18] The Rev. Joseph Boyle, the Presiding Elder of the St. Louis District of the M. E. Church, South, said that if northern preachers "had confined their pulpit ministrations to the legitimate topics of the sanctuary instead of prostituting the temple of God with abolitionist lectures, the horrors of war could have been avoided."[19]

As a matter of fact, the northern preachers in Missouri were probably not that much involved in antislavery activities. The M. E. Church in Missouri had taken the position that it was wrong to help slaves escape. The Rev. W. H. Wiley of the Harrisonville Circuit, who was accused of inciting slaves to escape and of preaching abolitionist doctrines, insisted that he had been "teaching nothing but those truths which make wise unto salvation, and having nothing to do with any of the vexing questions of the day."[20] The Northern Methodists in Missouri generally urged moderation and warned their northern brethren that abolitionist tendencies threatened the work of the Church in

the border states. Even the radical editorials of Charles Elliott, who became editor of the Central Christian Advocate in 1860, could not turn most Missouri Methodists from the moderate approach encouraged by earlier leaders.

A further indication of the reluctance of Methodists to think seriously about the theological significance of slavery is found in explanations of the causes of the division of the Church. The St. Louis Christian Advocate accused Northern Methodists of uttering falsehoods when they asserted that the M. E. Church, South was a pro-slavery church, which had separated from the North in order to preserve slavery. According to the Advocate, Southern Methodists were no more pro-slavery in 1854 than they were in 1784.[21]

W. M. Leftwich expressed the viewpoint of many when he wrote, "(S)lavery was not in any proper sense, the cause of division, but was made incidentally the occasion only."[22] According to this interpretation, Methodists separated because of differences over the constitutional powers of the Church. Southern Methodists did not believe that a General Conference has the right to dismiss or suspend a Bishop from office, except by a judicial process according to the rules of the Church.

W. T. Ellington, a defender of the principles of the M. E. Church, South, candidly acknowledged that the primary cause of division was the dispute between the North and the South over whether slavery was an evil per se. He accused his fellow Missouri Methodist ministers of "dodging the question" by trying to make it a constitutional question. Ellington concludes, "Every one must see at a glance that the primary cause of the divison of the Church was whether slavery was a sin per se."[23]

Criticism of the failure of Missouri Methodists to understand the theological significance of the slavery issue should be tempered by an awareness of the failure of contemporary Christians to recognize tragic dimensions of evil largely ignored today. Credit should also be given to those who did

see clearly that slavery was a sin and courageously challenged it. German Methodists took a strong stand against slavery through their publication, the Apologist, which expressed the opinion in 1845 that a defense of slavery made a mockery of the work of God. The first session of the German Central Conference, in 1864, assured President Lincoln of the support of German Methodists in the struggle to save the Union and destroy the evils of slavery. The Apologist gave the Germans credit for making Missouri at last a free state.[24] Other Missouri Methodists shared these concerns and took similar stands, but the generalization holds true that most Missouri Methodists remained silent about the most flagrant evil of the nineteenth century.

Missouri Methodists were involved in the denominational disputes between the various religious groups in the state. Leftwich, who participated in the struggles of the nineteenth century, asserts that "every shade of religious and feeling, every form of religious doctrine and dogma, together with every shade of ecclestiasticism known to modern American civilization exists in the hearts and homes of Missouri--at least to some extent." He concludes, "In perhaps, no State or country has denominational contention and strife been more general and uncompromising."[25]

The St. Louis Christian Advocate published frequent attacks upon Roman Catholics, especially in the pre-War period. Nunneries were described as prisons, priests as the tools and property of Rome, Catholic Bishops as vassals of a foreign power, and Jesuits as "arch intriguers," engaged in a "crusade against American freedom."[26] After the War, however, Methodists were encouraged to attend to their own business and let the Catholics alone. The Advocate argued that it is wrong to use force against the Catholics; they should be treated kindly; and their honesty and sincerity ought not to be questioned. Stop talking about war with the Catholics.[27]

The most serious and prolonged doctrinal disputes were often those between

the Methodists and the Baptists. In many respects, these intense rivals for the hearts and minds of Missourians were much alike. Their preachers, lacking formal education, proclaimed a simple message of repentance and faith. Their theological differences consisted mainly in the adherence of Baptists to Calvinism and of Methodists to Arminianism, as well as differences in church government and the practice of baptism.

Methodists and Baptists engaged in public debates, which often lasted for many days, attracting great crowds. For five days, the noted Baptist, J. R. Graves, and the skillful Methodist debater, Jacob Ditzler, engaged in the Great Carrollton Debate on immersion and sprinkling or pouring. The debate then turned to the question of infant baptism, took up the question of the nature of the Church and forms of government, and concluded with a dispute about whether it was possible for a believer to fall away from grace.[28]

Constant attacks by Baptists, internal disputes over lay representation to General Conferences, and questions about the constitutional authority of General Conferences forced Methodists to devote considerable attention to a defense of their polity. The form of church organization growing out of the practical needs of American Methodists evolved into an essential doctrine. If the Great Carrollton Debate is any indication of the importance of different beliefs and practices, it seems that disagreements about the Church and baptism became more crucial than the old disputes between the Calvinists and Arminians.

Methodists and Baptists faced a common rival on the frontier with the growing influence of the group contempuously called "Campbellites," though more properly known as the Disciples of Christ. These followers of Alexander Campbell attempted to achieve Christian unity through a restoration of pure New Testament Christianity. Unfortunately, they soon became a part of the problem of divisiveness, rather than a solution to the problem. Finney described Campbellism as "an ecclesiastical Ishmaelite, making war on all others."

Members of other denominations were often persuaded that they should be re-baptized by immersion, the only Scriptural mode, according to the Disciples. Methodists were forced to defend their faith in sermons, publications, and formal debates.[29]

One favorite Missouri Methodist anecdote tells how Bishop Marvin responded to the "Campbellites," while he was a preacher on the Monticello Circuit. In 1850, a "Campbellite preacher named Brown delivered discourses on the "current reformation," urging all Christian people to abandon their creeds and unite upon the Bible. Much to the amazement and disappointment of the Methodists, Marvin went forward, acknowledging that union was a good thing. The preacher asked when it would be convenient for him to be baptized. Marvin replied, "I have been baptized by effusion." Brown denied that effusion is true baptism. Marvin responded, "I come upon your own invitation to meet you upon the Bible, holding our differences of opinion as private property; and lo, I find you full three feet in Jordan."[30]

During the last quarter of the nineteenth century, Missouri Methodists faced the challenge of the "new theology," which reflected the growing influence of higher criticism, German rationalism, and natural science. The St. Louis Christian Advocate expressed concern about "extravagant and dangerous notions" that causes Methodists to take leave of the foundations of the Christian faith. The paper rebuked those who were "compromising with the world under the specious plea of liberalism."[31]

Taylor Lewis denounced as an impudent falsehood the assertion that the old evidences for Christianity no longer answer the objections of higher criticism and German rationalism. Lewis acknowledged that "some aspects of Bible authorship have been changed, some ecclesiastical writings have been pronounced spurious," but argued that there is "no essential difficulty that was not as familiar to the learned men of the seventeenth and eighteenth

centuries."[32]

In spite of tendencies to reject the new theology, Missouri Methodists were no doubt influenced to some extent by these new interpretations. Methodist journals published articles reflecting an awareness of German Biblical criticism and philosophy. While critical of philosophical romanticism, some appreciated the affinities between the theology of Schleiermacher and the Wesleyan emphasis upon Christian experience.[33]

Missouri Methodists were relatively slow in becoming aware of the impact of Darwinism. This is understandable when one considers that more immediate threatening problems faced them in 1859, when Darwin published On the Origin of Species. The few references in the St. Louis Christian Advocate tend to ridicule Darwinism as a "gospel of dirt," teaching that "all things come from frog-spawn."[34]

Methodist leaders frequently called for a return to sound doctrinal preaching, revivals, and the life of holiness. The editor of the Advocate declared, "If in the face of Rationalism, Ritualism and Materialism, the church is languid and feeble, it is for lack of a vigorous grasp of the doctrines of the Bible."[35] Looseness of morals and impurity of life are due to false doctrines. The proper response to the "new theology" is not indifference to doctrines; the answer is found in a return to the old evangelical theology that had made Methodism a great movement.[36]

Bishops, pastors and editors appealed for a great revival of religion. Dramatic emphasis was given to this movement by the appearance of Sam Jones in Missouri. This unique Southern Methodist evangelist preached at the summer camp-meeting in Plattsburg in 1885. Jones affirmed his belief in "progressive theology" but rejected what he called "progressive Christianity," claiming that "this progressive age has improved everything in the universe except religion." He contrasted the power and influence of the early church with the

powerlessness of the church in his own day. Jones scornfully condemned the lack of faithfulness in Western Missouri.[37]

Later that year, Jones launched an evangelistic crusade in St. Louis, where he apparently met with outstanding success, in spite of opposition from some religious leaders. The St. Louis Christian Advocate reported that the learned theologians were left wondering about the philosophy of Sam Jones's success. Critics described Jones as a mediocre man, a country rustic, uncouth and vulgar. The Advocate denied that Jones was a crank or ignoramus, but concluded that the true secret of his success is found in the power of God. "God had chosen the foolish things of the world to confound the wise."[38] In the radically different responses of Missouri Methodists to the preaching of Sam Jones, we see dramatic evidence of the emerging tensions between those who were ready for a new theology and those who longed for a return to the good old days of frontier Methodist revivals.

The longing for revival was often expressed in a renewed emphasis upon holiness or Christian perfection. John Wesley had taught that there is such a thing as perfection; that justified persons are to go on to perfection; that perfection should come before death; and that it may be achieved either instantaneously or gradually. He did not think that perfection is absolute or that it makes one infallible or even sinless. The essence of Christian perfection is perfect love.[39]

Timothy L. Smith says that by the end of the Civil War Methodists were nearly unanimous in their convistion that personal sanctification was the central idea of Christianity. The Pastoral Address to the Centennial Conference reminded the delegates that the "mission of Methodism is to promote holiness."[40]

J. W. Caughlin published a tract in Savannah, Missouri, in 1879, on The Methodist Discipline and Holiness, in which he concluded, "No one, therefore,

can claim to be a Methodist in the Wesleyan sense, who does not admit and believe in the state of sanctification as distinct from justification."[41] Caughlin was convinced that true Methodism is a holiness movement. He challenged his fellow ministers to recall the question put to them when they were received into connection: "Are you going on to perfection?" Methodist ministers ought to be groaning after entire sanctification."[42]

The perfectionist fervor continued to grow, influenced by the dynamic leadership of Phoebe and Walter Palmer. John Inskip, president of the National Campmeeting Association for the Promotion of Holiness, was invited by Bishop Ames to speak at the St. Louis and Missouri Annual Conferences in 1871. Other bishops and church officials gave their blessing and encouragement to the holiness movement.

Wise and capable leaders of the holiness crusades urged their converts to avoid controversies and remain faithful to the Methodist Church. Radical perfectionists, however, soon became impatient with the lack of holiness within Methodism. Following the example of the Free Methodists, who had formed their own denomination in 1860, the "come outers," as they were called by Methodists, began to organize their own autonomous churches in rural areas of Missouri and eastern Kansas. Charles Jones explains:

> Those within the Methodist Episcopal Church found their church ties strained. Having joined the church upon the advice of holiness evangelists, converts judged the organized church by special criteria. They complained endlessly about the lack of fervor, formality in worship and manner, and the growing obstentation of Methodist meeting houses and dress.[43]

A holiness school was established at College Mound, Missouri. In 1883, six local preachers from the M. E. Church, South were ordained by a self-

constituted presbytery at the newly formed Church of God in Centralia, Missouri. The decentralized holiness movement continued to spread in Missouri, with few means of dealing with false teachings or unethical behavior.[44]

The growth of the holiness movement in the late nineteenth century was at least in part a response to the rising tide of secularism and the development of the "new theology." The movement reaffirmed the Wesleyan emphasis upon Christian perfection, sometimes interpreting this in a legalistic and negative manner. Those who sought after holiness usually rejected the social gospel, higher criticism and evolution. They denounced corsets, rings and other signs of worldliness.

As the century drew to a close, Missouri Methodists were at a crossroads. Some were looking back to their Wesleylan heritage; others were looking to a new century, appreciative of the past but determined to shape their ministry and message to fit a new age. Thoughtful Methodists longed for less talk about sanctification and more practice of true holiness. Some realized that there was something lacking in a religion which remained largely silent about social issues, while condemning changes in personal life styles. Progressive Methodists entered the twentieth century ready to make use of valuable insights from the "new theology" and willing to face the issues of segregation, discrimination against women, exploitation of the working class, and the death and destruction caused by wars. At their best, these new attitudes expressed the evangelical theology and Christian perfectionism of nineteenth century Methodism in a positive and creative way.

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ENDNOTES

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A CENTENNIAL HISTORY

of

Danville M E Church, South

Rev. E. R. Bayley

Into the unbroken forest hills of Missouri territory in 1818 there came two pioneer brothers, Rev. Dury Clanton, a local Methodist preacher from Tennessee, and Henry Clanton. Five miles southwest of the present site of Danville, they homesteaded their farm. Indians were not yet altogether friendly and there were few settlers farther than they from the river strongholds.

At the home of Drury Clanton on Pinch Creek (so called because settlers there were always in a pinch for provisions) the "first Methodist congregation in Montgomery County was organized in 1819 by himself and Rev. Robert Baker. A Sunday School was also organized at the same time and place and the first camp meeting in Montgomery County was held there on what was called the Loutre Camp Ground."

Rev. Robert Baker was also a Methodist local preacher, a Revolutionary War veteran and probably a bachelor. He gave all of his pension to the church and Sunday school he had helped organize and it soon became a stronghold of Methodism in the new territory.

At this time there were but two Methodist circuits west of the Mississippi and north of the Missouri rivers. The Missouri circuit extended westward from St. Louis about 100 miles and northward to Canada.

The Boone's Lick circuit extended westward. The Clanton home society was joined to Missouri circuit. In 1826 Rev. William Heath, pastor, covered from St. Charles through Montgomery and Lincoln counties with the Clanton home as his only recorded preaching point in Montgomery county.

In 1819 another Methodist local preacher came into Loutre Lick, the forerunner of Mineola, but he, a single man, "married the same year" and there is no further record of his ministerial activities. No doubt he suuported the meetings that followed. Westward travel caused the Boone's Lick Trail to build up rapidly. In 1829 David Dryden built a horse mill near what is now Danville. In 1820 Captain John Baker had built a mill on Loutre "at the mouth of Dry Fork" and a few years later moved to a farm west of Danville. In 1831 a Methodist society was organized "on the Trail" and in Missouri circuit. Robert H. Jordan was pastor, James M. Jameson, junior pastor. The place was possibly the home of David Dryden, for he is recorded as "a leading Methodist".

Preachers on their way along the Boone's Lick Trail to Annual Conference in August 1832 rode into a camp meeting conducted by this society in a brush arbor "on Loutre Creek, and nine members were converted". In 1833 another meeting was held at the same place and 30 were converted.

In this year, Andrew Monroe was appointed Presiding Elder on the St. Louis District. He bought a farm one mile east of the present Danville and traveled the Missouri circuit in addition to his Elder's duties. His home, on the ground now occupied by the large barn near the highway at the Sam Baker home, served as tavern and was the stage coach station on the Bonne's Lick trail. For six years he lived here while Presiding

Elder of the St. Louis, Missouri and new Columbia districts, and kept it as headquarters while traveling on wider church duties later.

The little society at Danville flourished under his charge and its converts founded several other societies or charges. Bethlehem, the predecessor of Old Trinity and Americus, was organized, possibly in 1830, with Peter Hunter, Jas. Hunter, James P. Rigg, L.P. Rigg, James Moore, Sr., and family and John Moore as charter members. L.P. Rigg, however, is also recorded as moving to this county in 1832. New Providence, "Sec. 35, twp. 45, R 4, Bear Creek Twp." was organized in 1837. Bethel holds the honor of the first Methodist church building in the county other than camp meeting grounds. That society "organized sometime previous to 1840", erected a log building about 1840. It was later burned, the records lost, the society disbanded and reorganized in 1865. A frame building was erected in 1869.

Danville Circuit, James M. Jameson, pastor, takes its place as the eleventh circuit or pastorate formed north of the Missouri River, in 1835. At that time, Danville circuit was bounded by the river, St. Charles, Bowling Green, Paris and Columbia circuits. Among our new members received at Danville in this year are recorded Peter Davault and wife, converted by Andrew Monroe 1835; Charles Drury and wife, a merchant who moved to Danville 1834, Captain John Baker and wife, a merchant who moved to town 1835, Ira H. Ellis and wife, Joseph P. Wiseman and wife, James Robinson and wife.

The town had sprung to prominence rapidly when founded 1834 to succeed Lewiston as county seat and the only town in the county. It was named for Danville, Va., the county for Montgomery county Ky., for from these

two states the county was largely settled. Danville circuit was for many years served by the strongest ministers of the conference and considered a leading appointment.

"it was about this time," writes Dr. D.R. McAnally in his History of Methodism in Missouri, "that Andrew Monroe went into Iowa to hold a meeting and desired to do so in the house of a Baptist brother, where a Baptist meeting had been held a short time before. When Monroe had made the request, the Baptist man hesitated with a troubled and dubious look, and at last said, "How much whiskey shall I have to get?' Whiskey! Whiskey!!' replied the astonished Presiding Elder, 'What do you want with whiskey?' 'Well,' said the Baptist, 'at our meeting some time ago, I had to provide whiskey for the crowd, and I didn't know but I should have to do it for you'."

Another historian writes "of how the people came in ox carts and camped in the grove around the spring" in another Missouri county, "of how the Sons of Beliah came with their whiskey jugs, guns and cards, of how they drank, cursed, gambled, fought and had horse races on the road nearby and tried in every way to intimidate the people and break up the meeting".

Our forefathers were no all deeply religious and church services met as many handicaps then as now.

At the Annual Conference in 1837 held in St. Louis, the following resolution was passed: "Whereas, It is desirable, that all our youth, both male and female, should be educated under our own supervision; therefore

"Resolved: That a committee be appointed, by this conference, to visit

the Danville Female Academy, examine into its character and condition and report to the next session of this conference, in view of the expediency of taking said institution under the patronage of this conference."

At the same session, St. Charles College was chartered under the patronage of this conference. The following year, St. Charles College was in financial straights (sic), the federal government had opened the way for our church to establish mission schools among the Indians and a resolution was passed: "That we will patronize the Danville Female Academy, and recommend to the people of our charges, as a suitable school for the education of young ladies:" but did not assume control or obligation. So nearly did Danville become a permanent Methodist center.

In 1844, when frenzied abolitionists in general conference unseated a Methodist Southern bishop for permitting his wife to retain ownership of an orphan slave girl and the general conference provided for separation, the Danville church with the Missouri Conference remained in the Southern branch. Slaves and masters were members in the same churches without friction. The first church building of the society was erected of brick, commenced in 1848 and dedicated by Bishop E.M. Marvin in 1850.

The college, first instituted in the home of William Wright, continued by Andrew Monroe and continuing with several interruptions until the Civil War, was closed shortly after the burning of Danville and moved to St. Joseph. Our church building was sold to the negroes and the college chapel which once had accomodated five hundred students was bought in 1869. It had been erected in 1859 at a cost of $2000. Our Danville M. E. Church, South, Is still housed in this chapel.

METHODISM IN SPRINGFIELD

Robert C. Glazier

Methodism arrived in Springfield in 1831 in the saddlebags of circuit rider James H. Slavens, who later traded his Bible, Wesleyan hymnal and Methodist Discipline for the bottles and pill boxes of a medical practitioner and located in Springfield.

No longer an itinerant preacher, Slavens became a local preacher and served as recording secretary of Springfield's Methodist Quarterly Conference for more than three decades. He was around to record the comings and goings of a long line of successor circuit riders serving the Springfield charge--including fellow preachers James McMahan and Harris C. Joplin. The latter became an early settler in extreme southwest Missouri and the city of Joplin bears his name today. Many hardy men rode the Springfield circuit and their names were carefully recorded by the first rider Slavens---McMahan, Joplin, Neil, Evans, Robberson, Dryden, Ashby, Wood, Perkins, Williams, Jones, Coleburn, Williams, Kelley, Roberts, Winton and Dines. In those days, Methodist preachers really were itinerants!

By 1842 the Methodist society had grown to such proportions that a better house of worship was needed in "a more central location". The $18 first church was located 450 feet west of the 1100 block of North National, not the most handy site for a city of 300 inhabitants.

The Springfield Quarterly Conference appointed J.R. Danforth, J.S. Waddil, Samuel Headley, James H. Slavens, and Pastor Elijah Perkins as trustees to hold the property two blocks southwest of the public square which was to be the site of a new church building. Completed late in 1842, the church boasted plastered walls and glass windows and lapped wood siding---one of the finest structures in the city.

Two years later, the Springfield Methodist Episcopal Church was to be renamed the Springfield Methodist Episcopal Church South by events far removed from the western frontier where the church was located.

From its inception, the Methodist Episcopal Church in America had stood squarely against the institution of slavery. At a conference in 1780, it had been affirmed by the church that "slavery is contrary to the laws of God, man and nature, and hurtful to society; contrary to the dictates of conscience and pure religion". Yet many good Methodist laypersons and ministers--both local and itinerant--owned slaves.

From 1780 to 1844, the church was tortured internally about this matter---so when the 1844 General Conference met in New York City, the time had come for the church "to practice what it preached and do something about slavery."

The top issue was ownership of slaves by Bishop James O. Andrew of Georgia. Bishop Andrew had been elected to the episcopacy in 1832 but only recently had acquired slaves through both inheritance and marriage in a state in which it was illegal to free slaves. The conference sought to suspend the bishop "so long as this impediment (owning slaves) remains". All four Missouri delegates---W.W. Redman, William Patton, J. C. Berryman, and J.M. Jamieson---voted against the resolution, arguing

that (1) Andrew owned no slaves when elected bishop, (2) Andrew never bought or sold a slave, (3) Andrew had executed a deed conveying ownership of all slaves to his wife. The vote was 111 to 69 for the resolution. Later in that same conference, a "Plan of Separation" was adopted which created the Methodist Episcopal Church, South. Under the plan, the M.E. Church agreed that ministers of that church "shall in no wise attempt to organize churches of societies within the limits of the M.E. Church, South. Under the plan, the M.E. Church agreed also that "all property of the Methodist Episcopal Church within the limits of the Southern organization shall be forever free from any claim set up on the part of the Methodist Episcopal Church." Thus, the Springfield Methodist Episcopal Church, South, was born.

The church continued to grow and, by 1848, it had become a "station", with its own full-time preacher rather than relying on the monthly visits of the circuit rider. Pastor A.H. Mathis was the church's first full-time minister and he had 80 members in his flock at that time. Within a decade the membership had doubled. Bu Springfield's population also had increased to almost 1,200 by that time.

Following much debate, the Quarterly Conference voted to build a new church building in Springfield at South and Walnut---and what a building it was to be! It would be the largest public building ever erected in southwest Missouri, and it would cost more than $25,000! Work on the building was slow and tedious, as was the fund-raising, and by the spring of 1861 only the first story of the brick church was completed---but services began there!

No sooner had the new church been dedicated as a place of worship than it was to be closed abruptly with no services held for three long years. The Civil War had erupted, and on August 10, 1861, following the Battle of Wilson's Creek, the new church building became a military hospital overnight. "Ambulances, carriages, butcher wagons, express wagons and vehicles of every sort plied between the battlefield and the town 'til after dark, carrying wounded," was how one account of the conversion read. All churches and other public buildings likewise were commandeered by the military. Some churches were used as hospitals, others became barracks and arsenals. All formal corporate worship ceased.

During the Civil War, five Missouri ministers in the Methodist Episcopal Church, South were brutally killed by mobs or by Union soldiers.

Samuel S. Headley, presiding elder of the Springfield district of the Methodist Episcopal Church, South, had arrived at Pleasant View church in Webster County to conduct a Quarterly Conference when a mob of 20 men rode up to the church and told Headley that he could not conduct the service in the church unless he flew the flag of the United States. Headley then proposed to hold the meeting in a grove of trees nearby. On the way to the grove, four men rode up and shot Headly three times each. Although the identity of the men was known to some of the witnesses, all efforts to prosecute the case failed.

Then came the famous order issued by the Secretary of War, Edwin M. Stanton, in which he placed at the disposal of the Methodist Episcopal Church "all houses of worship belonging to the Methodist Episcopal Church, South, in which a loyal preacher appointed by a loyal bishop does not now officiate". When word reached Missouri of this order, John Hogan,

a Southern Methodist preacher from St. Louis, rushed to Washington to see his friend President Lincoln, whom he had known well in Illinois. He then hurried back to St. Louis with a written order, signed by the President, which exempted Missouri from the order.

During the war in Springfield, military occupation of all churches continued through 1865. But in the spring of 1862, a young Union Army chaplain named Frederick H. Wines intervened with the commanders and evacuated troops from Old Calvary Presbyterian Church and began holding regular Union Sunday School services there each week. At the corner of Jefferson and Elm, Wines conducted the only religious services held in Springfield during the war...with half the pews occupied by blue-coated Union soldiers, front pews filled with young children, and space in the rear and gallery solidly packed with civilian worshippers from all denominations. According to one account, "the young chaplain combined in his person the office of superintendent, chorister, librarian, and teacher of all departments from infant to Bible class. Only one with a genius for teaching could have succeeded as he did in interesting and instructing by the same lesson, scholars of such widely varying ages and conditions of life."

Then during 1864, Methodist began participating in a "second shift" Sunday School session in the old Calvary Church under leadership of Judge Baker. Chaplain Wines held forth during the morning, and each afternoon the Methodist Sunday School used the same sanctuary.

Early that same year, L.M. Vernon was sent to Springfield from the Missouri-Arkansas Conference of the Methodist Episcopal Church to organize an M.E. Church here. By May 15, 1864, a church was organized with

54 names on the roll. Assuming that the Methodist Episcopal Church, South was dead or dying as was the Confederacy by that time, the new Methodists applied to the Federal government for use of the Methodist Episcopal Church, South, as a place of worship. Not only had the church been hit several times in the bombardment when ConfederateGeneral John S. Marmaduke attacked the city January 8, 1963, but the basement had been used as a stable for Union horses. On August 28, 1864, after much work, the church was reopened for use.

In October, 1866, the Springfield Methodist Episcopal Church purchased legal title from survivors of the Springfield Methodist Episcopal Church, South. Work and debts continued in renovation of the building when a tornado on May 28, 1868, seriously damaged the building again. The Methodist Episcopal congregation abandoned the building and began holding services in the Courthouse. The following November, the building was sold back to the original owner, the Methodist Episcopal Church, South, which was being reorganized under the leadership of Dr. W. M. Prottsman. The old south church did rise again, and in 1866 it took on the name of St. Paul Methodist Episcopal Church, South

Meanwhile, the M.E. Church bounced back, too. In 1870, a new church was erected at South and Pearl which the congregation named Bently Chapel for the pioneer minister J.J. Bentley, and in 1879 the congregation adopted the name Grace Methodist Episcopal Church.

In 1870 in Springfield, some of the dust of the strife of the Civil War had begun to settle---but the North-South split in the Methodist Episcopal Church which began in 1844 continued for 69 more years before the great uniting General Conference in Kansas City in 1939.

So, in Springfield in 1870 there was one congregation of the Methodist Episcopal Church and one of the Methodist Episcopal Church, South. In a sense, both sprang from Springfield's first church---an $18 structure located in what is now Silver Springs Park just west of the very small 1100 National Avenue historic marker which Springfieldians drive by every day.

The southern congregation had just named itself St. Paul M.E. Church, South, during services in its 1861 building on the southwest corner of South and Walnut---a building which had served during the war years as a military hospital, arsenal, cavalry stables and the northern Methodist meeting house. The northern congregation in 1870 named their new meeting house Bentley Chapel in honor of its third pastor, J.J. Bentley. That building, located on the southeast corner of South and Pearl (now Pershing) was embellished by towers in 1879 and was officially named Grace Methodist Episcopal Church.

With the coming of the railroad to Springfield in 1870, many people began stirring in North Springfield--among them Methodists. In 1874, four families,-the George Burges, the S.P. Hatfields, the D.B. Truces and Amelia Starks---chartered a Methodist Class in the Rogers School at Boonville and Atlantic. Later that year, they began renting an upstairs room at the corner of Benton and Commercial Streets where they met for class each Sunday with preaching

by a circuit rider each month. On August 4, 1876, the railroad deeded three lots just south of the rented room to the Methodist Class---and the following year, construction began on a small brick church building which was first named St. Paul's Methodist. When an addition was built onto the sanctuary in 1884, it was renamed the Benton Avenue Methodist Episcopal Church. It continued its growth with other additions constructed in 1898 and 1904. On July 13, 1964 (sic), Benton Avenue Methodist Church was closed by vote of a quarterly church conference, and all its holdings were transferred to a new Wesley Methodist Church being formed on Highway M near Campbell south of Springfield.

The Methodist Episcopal Church, South, was active in mission efforts in North Springfield, too. In 1886, St. Paul pastor W.B. Palmore began meeting with a northside class group in the Frisco Opera House on Commercial Street before it moved to the Grand Army of the Republic Hall also located on Commercial Street. That same year, Palmore personally purchased a plot of land on the southwest corner of Campbell and Division "to be the location of a second Methodist Episcopal Church, South, in Springfield". In 1887, Bishop E.R. Hendrix broke ground for the new church, but St. Paul's pastor Palmore already had departed Springfield for a world tour. In April, 1888, when the one-room brick chapel at Campbell and Division was dedicated, it was appropriately named Palmore Chapel by which it was known for only a few months. Upon his return to the country, mission leader Palmore requested that the name be changed---it later became Campbell Street Methodist Episcopal Church, South. That name stuck, in fact, until the unification in 1939 when it became Campbell Street Methodist Church. But the name changed again in 1950 when the Springfield City Council made Campbell an avenue rather than a street. That resulted in the

church's new name of Campbell Avenue Methodist Church. The 1968 merger of the Methodist Church with the Evangelical United Brethren Church gave the church its present name: Campbell Avenue United Methodist Church. It is noteworthy that Campbell Avenue United Methodist Church's present building was begun in 1921, opened in 1927, and paid for in 1945. In addition, the original building was converted to a chapel between 1962 and 1966, and an additional education unit was constructed in 1968.

A second North Springfield mission of St. Paul Methodist Episcopal Church, South, culminated in the founding of Dale Street Methodist Episcopal Church, South, at 1232 E. Dale, in 1892. Continuing to operate at the same site today, the church was renamed Dale Street Methodist Church following the unification in 1939 and was renamed Dale Street United Methodist Church following the 1968 merger of the Methodist and Evangelical United Brethren churches.

Meanwhile, the mission efforts of both St. Paul Methodist Episcopal Church, South, and Grace Methodist Episcopal Church continued in southwest Springfield, during the period just prior to the turn of the century.

In 1879, St. Paul Methodist Episcopal Church, South, established a mission known simply as the Guy Street Mission on West Guy Street (now Madison Street). Later, that congregation built Guy Street Methodist Episcopal Church, South, on land donated by James Kirby on the northeast corner of what is now West Madison and South Missouri. But in 1895, the building was closed and later sold to the First Baptist Church. In 1904, the building returned to Methodist hands when a small Methodist Protestant congregation, which had been meeting in a store building on Lombard Street, acquired the old Guy Street building. It then was named First Methodist

Protestant Church. When the Methodist Protestant denomination was merged with the northern and southern divisions of the Methodist Episcopal Church in 1939, the name was changed to First Methodist Church. The congregation moved into a new building at the northwest corner of Portland and Grant on September 7, 1958, and a few years later---in 1966---the congregation renamed the church Asbury Methodist Church to honor the name of Francis Asbury, first Methodist bishop in America. In 1968, the church became Asbury United Methodist Church.

In 1887, Grace Methodist Episcopal Church launched a mission in a one-room dwelling on the northwest corner of Broadway and Mt. Vernon. It was known as Daily Memorial Chapel, named for the John Dailys who donated the residence and the lot. In 1889, a new frame church building was erected on the site. On a Sunday night in February, 1923, that church was destroyed by fire. When the church was rebuilt in 1926, the name was changed to Broadway Methodist Episcopal Church. Again in 1971, the church was destroyed by fire and it was rebuilt in 1972.

In 1903, Grace Methodist Episcopal Church launched a mission known as Vesta Methodist Episcopal Church, located at the corner of Missouri and Chestnut streets. In 1931, Vesta Methodist Episcopal Church and Broadway Methodist Episcopal Church were merged. In 1939, the church was renamed Broadway Methodist Church and in 1968 it was renamed Broadway United Methodist Church.

SPRINGFIELD'S EARLIEST METHODIST CHURCHES

William Fulbright Home.....1831
1200 West College

Springfield Methodist Church.....1833
West of 1100 North National

Springfield Methodist Church.....1842
SW Corner, South & Walnut

Methodist Episcopal Church, South.....1861
SW Corner, South & Walnut

Bentley Chapel M.E. Church.....1870
SW Corner, South & Pearl (now Pershing)

St. Paul's M.E. Church.....1876
1700 North Benton

Guy Street Mission.....1879
West Guy (now Madison)

Benton Avenue M.E. Church.....1884
1700 North Benton

Campbell St. M.E. Church, South.....1888*
SW Corner, Campbell & Division

Daily Chapel M.E. Church.....1889 *
545 South Broadway

Dale Street M.E. Church, South.....1892*
1232 East Dale

Grace Methodist Episcopal Church.....1895
SW Corner, South & Pearl (now Persing)

Vesta Methodist Episcopal Church.....1903
Chestnut & Missouri

St. Paul M.E. Church, South.....1904*
NE Corner, Walnut & Jefferson

Grace Methodist Episcopal Church.....1921*
SE Corner, Cherry & Jefferson

*These locations still used for Methodist worship as Campbell Avenue, Broadway, Dale Street, St. Paul, and Grace United Methodist Churches.

BISHOP MCKENDREE'S VISITS TO MISSOURI

Nancy Schafer

William McKendree was born on July 6, 1757, about forty miles northeast of Richmond, Virginia. William was the eldest of eight children. His father, John, was a planter and taught William a great deal about agriculture and husbandry. William joined the Continental Army in 1777, at the age of 20, and was attached to the Commissary Department. He was a part of the victorious army at Yorktown, which accepted the surrender of Lord Cornwallis.

In 1787, William attended a series of meetings held on the Brunswick Circuit by the Rev. John Easter. Up to this point, he had felt the presence of great and powerful evil forces in his life. In a journal entry, dating from this time in his life, McKendree writes:

> But my attachment to worldly associates, who were civil and respectful in their deportment, had grown with my growth, and my conviction was not accompanied with sufficient firmness to dissolve the connection; and their conduct being accommodated to my reformed manners, I continued to enjoy the friendship, both of the Society and of the world, but in a very imperfect degree. They continued to counteract and impair each other, until the love of the world prevailed, and my relish for genuine piety departed.[1]

Through the efforts of Rev. Easter, McKendree experienced a conversion of his soul at a great outdoor revival meeting. But McKendree experienced many difficulties in retaining his faith because of severe and

troublesome doubts which plagued him. His indecision made him a target of those persons who were constantly on the lookout for persons to be labeled as 'backsliders'. "Even the great McKendree was twice a member of a Methodist class and twice allowed to go his own way before he was finally admitted to the membership of the Methodist Church."[2] However, he was in contact with Rev. Easter during these times, and it was this man who encouraged McKendree to enter the ministry of the Methodist Church.

McKendree did so and began to ride several circuits throughout the state of Virginia. A gradual strengthening of his faith occurred at this time, and he became convinced that he was called to do God's work. In 1790, he was ordained deacon by Bishop Francis Asbury.

It was at this time that many of McKendree's personality traits which would affect his ministry began to appear. He became interested in the practice of fasting, because, as he relates in a journal entry dated May 7, 1790, "This being fast day---a day I much delight in, because it is a day on which Jesus often feeds my soul."[3] Often, he substituted study for food, feeling that eating was only one of the diversions which led persons away from God. He carried the idea of these diversions over as far as the area of humor, saying, "How unbecoming for a Christian---especially a Christian minister---to laugh!"[4]

In December of 1791, McKendree was ordained as an elder. He had begun to be influenced by the views of James O'Kelly and became involved in the schism which developed at the General Conference of 1792. O'Kelly and his supporters walked out of the Conference because of disputes cen-

tering on the power of the episcopacy, as personified by Francis Asbury. This was only the beginning of what would be a life-long struggle for McKendree with the question of the authority of the Bishop.

In an attempt to bring McKendree, whom he saw as one possessing great potential, back into the fold, Asbury invited McKendree to ride with him on his circuits. McKendree had been advised by O'Kelly that Asbury was a cold and tyrannical man and McKendree was surprised to find that he and the Bishop agreed on many things. He was also impressed with the stamina and faith that he found in Asbury.

Asbury felt that the move West was important for Methodism and he saw the backwoods McKendree as Methodism's leader. In October of 1800, McKendree became the Presiding Elder of the West, the area which was a few years later to be named the Cumberland District. This was a vast area, as described here:

> The Cumberland District reached from Nashville, Tennessee to all of the settled portions of Missouri and included part of Tennessee, a large part of Kentucky, all of Illinois, western Indiana, and all of Arkansas.[5]

When McKendree was asked if he could travel over and through so large a district, he replied that he could "if Bishop Asbury would furnish him with an immortal ho se."[6] Although the area was large, it was sparsely populated, In 1800, when McKendree became Presiding Elder, there were thirteen circuits in the District. By the end of his first year, there were seven new ones. The primary reason for this phenomenon was McKendree's idea of revivals and camp meetings.

McKendree was a firm believer in the expressing of emotion in these

camp meetings. He exhorted his people to "rejoice and give glory to God for spiritual deliverance from the bondage of sin."[7] Consequently, these meetings were filled with shouting and singing, as people received the Spirit. The success of these revivals continued, and by 1804 the Western Conference had more than 15,000 members and 72 preachers, 6 districts and 39 circuits.

Because of the size of his district, McKendree spent most of his time on horseback and lived in the most primitive of conditions. "While moving through these frontier settlements, he wrote he would swim rivers, sleep in the forest, enjoy the hospitality of humble folk."[8]

McKendree's revival efforts began to extend into the farthest western reaches of his district. In a journal entry of 1807, he discussed a very tiring and long trip through this country and concludes with:

> This trip occupied about two months, and was the commencement of a glorious revival, across the Ohio, and upon both sides of the Mississippi.[9]

Here, then, is the first mention of McKendree's traveling across the Mississippi and, consequently, the beginning of his camp meetings in Missouri. In 1807, he held a quarterly meeting at Lewis Chapel, which is now Crescent Church. He set up a church at Coldwater, aided by Abbot Goddard, James Gwin, Jesse Walker, and John Travis. (Travis had done much travelling through the Missouri territory prior to this.) McKendree, Travis, and Walker held a camp meeting in St. Charles County and this became the site of the first Holy Communion celebrated by Missouri Methodists. Cornbread and polkberry juice sweetened with maple sugar were used for elements in this Lord's Supper celebration. "Polk juice (and iron filings)

was the pioneer's ink. It is not known to have been used as any sort of beverage; it is mildly toxic. Sweetened with maple sugar, it has a revolting taste."[10] Even though this may be viewed as an unusual type of communion service, it was an important time for Missouri Methodism. McKendree returned to Illinois and Travis continued his work. Later in 1807, Missouri became a separate circuit and Travis was appointed the preacher.

McKendree was asked to preach at the General Conference in 1808. His appearance and style of dress shocked the Eastern itinerants. According to one of them, Nathan Bangs,

> (McKendree seemed) more like a backwoodsman than a minister of the Gospel. I was mortified that such a looking man should have been appointed to preach on such an occasion.[11]

Regardless of any negative feelings that may have been present at this Conference, McKendree's magnetic and commanding presence led the members to elect him Bishop. Hewas the fourth Bishop and the first native-born American to serve in this capacity. From the beginning, McKendree insisted on sharing the appointment responsibilities with Asbury, an idea of which Asbury did not approve.

Meanwhile, McKendree was busy setting standards for his circuit preachers in the West. He totally disapproved of the use of tobacco for these men, and spoke to them about the 'diversions' of the world. He set a course of study for the preachers, feeling that further education is necessary for anyone who wished to spread the Word of God. It was also at this time that the 'Methodist uniform' was developed. This consisted of "black straight-breasted coat, flat-crowned, broad-brimmed

felt hat, simple shirt, and plain trousers."[12] This ensemble would become the norm for these preachers, even though Asbury stuck with his customary blue suit and McKendree with his western jeans.

The work in Missouri was continuing underthe guidance of John Travis. By 1809, the circuit had become four: Missouri, Meramec, Coldwater, and Cape Girardeau.

Throughout this period of time, the Methodist camp meetings were rivalled mostly by the efforts of the Presbyterians, who were also successful in their use of revivals to bring in new members. A movement began to combine the efforts of these two groups, so that even more saturation could be realized. This idea was unacceptable to the organized mind of McKendree, because he could not see how he would keep these Presbyterians 'under control' if they did not have to adhere to the Methodist Discipline. Largely because of his efforts, the plan dissolved.

At the General Conference of 1812, membership in the church was recorded as being about 190,000, with 700 travelling preachers and 2000 local preachers. It was at this Conference that McKendree gave the first formal Episcopal Address to the membership. When he had finished, Asbury inquired as to the reasons behind this speech, After all, Asbury himself had never given such an address. McKendree replied, "You are our father, we are your sons; you never have need of it. I am only a brother, and have need of it."[13]

The General Conference of 1816 began with the members mourning the death of Asbury. The Bishop had turned all his papers and writings over to McKendree for safekeeping. While McKendree was much honored by this,

and even though he had felt great respect for Asbury, he began to use his influence to make some important changes. Significant among these was the idea that presiding elders should be consulted concerning appointments, an idea which would eventually lead into the 'cabinet system' seen today.

Also at the 1816 Conference,

> Bishop McKendree adjusted the stance of the church when he significantly altered the revered purpose 'to reform the Continent and to spread scriptural holiness over these lands' so it would read 'to reform the Continent by spreading scriptural holiness over these lands'.[14]

Through this decree, reform would take a back seat to evangelizing. This was all tied up with the slavery question which was beginning to be hotly debated. As a preacher, McKendree had been strongly anti-slavery, but, upon becoming Bishop, he felt that, if the church took a strong anti-slavery stand, the rhetoric which would follow might keep people away from meetings.

Bishop McKendree's journal records another visit into Missouri in May of 1817.

> We passed through the south-west corner of Kentucky; crossed the Ohio River at Golconda; passed through the southern part of Illinois; crossed the Mississippi River at Cape Girardeau, visiting the frontier churches in Missouri, and intending to see the churches about Boone's Lick, but sickness and high water induced me to stop with Brother Murphy. After a week's rest, I crossed the Merrimack and Missouri Rivers, and attended a camp-meeting between the Missouri and Mississippi Rivers, where I met Brother Walker, the Presiding Elder. Here he held a profitable camp-meeting, which is the third I have attended since I crossed the Mississippi River. I had the pleasure of meeting many of my friends from the old States, and

> of seeing the work of the Lord prospering in the new settlements. We then went to St. Louis; crossed the Mississippi....[15]

This trip, then, took him to Cape Girardeau and then on to the circuits north and west of that city. One can conjecture that the Brother Murphy with whom he stayed would have been a part of the Farmington community. At least it seems reasonable by his account of his journey, and it is well known that Sarah Barton Murphy began Missouri's first Sunday School in her Farmington cabin. Then he travelled north through Jefferson and St. Louis counties, and attended that camp meeting perhaps at Fort Zumwalt, perhaps nearer to St. Louis. St. Louis then was his last stop in Missouri. The final mention made of his travelling in Missouri is a note concerning his attending the Missouri Conference, journal entry dated in 1824.

The rest of McKendree's life was spent in continued travel throughout the circuits. Mention is often made of his failing health and there were many meetings, revivals, and conferences that he planned to attend, but could not. Bishop McKendree died in Nashville in 1834.

Methodism in Missouri continued to flourish. In his writing A Compendious History of American Methodism, copyright 1868, Abel Stevens says, "Methodism became mighty in the Missouri Conference, numbering nearly twenty-four thousand members before the southern secession of 1844, but that event rent the church in pieces; the war of the rebellion still further devastated the great field."[16] From his viewpoint in time, Stevens

could not view the future, when Methodism would become an even greater force in the state of Missouri. And much of the success of the Church, both in Missouri and other frontier areas of his day, is due to the efforts of William McKendree.

NOTES

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2. Luccock, Halford E. and Hutchinson, Paul, The Story of Methodism. (New York: Methodist Book Concern, 1926) p. 271

3. Paine, op. cit., Vol. 1, p. 81

4. Bucke, Emory Stevens, General Editor, The History of American Methodism. (Nashville, Abingdon Press, 1964) Vol. 1, p. 260

5. Tucker, Frank C., The Methodist Church in Missouri, 1798-1939. (Nashville: Parthenon Press, 1966) p. 20

6. Ibid., p. 20

7. Bucke, op. cit., Vol. 1, p. 299

8. Ibid., p. 535

9. Paine, op. cit., Vol. 1, p. 179

10. Tucker, op. cit., p. 21

11. Ferguson, Charles W., Methodists and the Making of America: Organizing to Beat the Devil. (Austin: Eakin Press, 1963) pp. 187-8

12. Bucke, op. cit., p. 539

13. Ibid., p. 481

14. Norwood, Frederick A., The Story of American Methodism. (Nashville: Abingdon Press, 1974) p. 186

15. Paine, op. cit., Vol. 1, pp. 375-6

16. Stevens, Abel, A Compendious History of American Methodism. (New York: Eaton and Mains, 1868) p. 481

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